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ABSTRACT

Human beings can not have a fulfilling life on this planet without global education. All educators, whatever their field, have a role to play in global education. An adequate understanding of the global relationship can be obtained by focusing on five chosen themes: values, transactions, actors, procedures, and mechanisms. Each of these themes offers a window of opportunity for grasping a piece of the essential nature of the globe. Together, these themes represent a coherent foundation for global understanding that can lead to thoughtful participation. (CB)

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GLOBAL EDUCATION: WHY? FOR WHOM? ABOUT WHAT?

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INTRODUCTION

Global education is in its infancy. By global education we mean education that enables people to make decisions while taking into account the ways in which they are affected by a diversity of economic, social, political, military and natural phenomena that link together peoples of the world. Our tasks in this paper are several. We offer a definition of global education and a rationale for its role in the curriculum of teachers-in-training. We also point the reader toward a list of topic areas designed to accent contemporary changes in the international system.

In part I of this paper we shall argue that all people require global education as a basic requirement for a fulfilling life on this planet. Because world affairs now significantly touch all domains of human activity, we shall also argue that all educators have an important role to play in global education. The second section of the paper argues that global education vitally needs world history that accurately portrays longterm growth and change in linkages among peoples. Finally, in the last part we attempt to describe succinctly, drawing on a vast literature, recent growth and change in worldwide relations and institutions. The themes we have chosen are: values, transactions, actors, procedures and mechanisms, and issue areas. These themes are our way of bringing to the attention of educators our understanding of major dimensions of relations among peoples. We are not offering a curriculum. Rather, we are identifying phenomena that we think curriculum designers in a great diversity of disciplines should be aware of. Obviously others would have used different themes. Our approach is no doubt affected by the fact that we were both trained as political scientists and both are specialists in

international relations. But our approach has been substantially broadened by involvement in growing interdisciplinary scholarly communities dealing with global issues and global education.

THE CHALLENGE OF GLOBAL EDUCATION

What is Global Education?

Global education is a diverse and highly decentralized movement. This movement is a cumulative response to a variety of events on the world stage: resource shortages, the "population explosion," the environmental crisis, arms competition, the influx of refugees, terrorism, human rights, U.S. involvement in Central America, Soviet involvement in Afghanistan, worldwide inflation, growing imports of foreign cars, electronics, steel, shoes and clothing, accompanied by plant closings and unemployment. All of these activities are manifestations of ways in which events outside our national borders increasingly affect the daily lives of our people, and also of ways in which activities in our society affect people in other countries.

While those advocating improvement in global education in the United States vary greatly in their approach and in their view of a preferred future world, there is wide agreement that education about the world and our involvement in it is extremely inadequate. Often cited are a variety of world affairs polls, of both young people and adults, which reveal great ignorance about places, people, and events in world affairs. There is also much agreement in the movement on an urgent need for better education in the United States about the increasing "interdependence" between peoples on the globe. It is important that the "interdependence" that is the concern

of global education is not presented as a preferred future. Rather, it is recognized as a present reality, to be observed at the gas pump, in the automobile showroom, in satellite TV broadcasts, in unemployment lines, in empty factories, in jobs producing for export, in Arlington Cemetery, in the profit statements of corporations and on missile launching pads. While different global educators emphasize different aspects of "interdependence," all share an intense realism. Emphasis is on enabling people to see the world, and their involvement in it, as it really is.

If global education is not to be confused with concrete proposals for "world government," neither should it be confused with past approaches to "international education." Responsive to perceived inadequacies in our ability to cope with world relationships, we have had periodic crash programs in area studies, languages and an assortment of international topics. These earlier efforts are distinguished from global education in two senses. First, they tended to be separate additions to existing programs, often even housed outside regular academic units. They had little long term impact on disciplines and professional schools. When outside funding dried up, as the "crisis" that spurred their creation subsided, they often vanished.

Why Global Education?

The implications of global education are fundamentally different. While all in global education would not state it this explicitly, we believe the basic message of global education is that all people live their lives in a sea of transactions that link them continuously to worldwide systems of production, finance, communication, travel, education, military threats and politics. The implication is that all professions and bodies of knowledge must in some way be prepared to deal with their involvement in

these worldwide systems. Thus, global education is not just something to be added on to existing curricula. Rather, it requires the removal of the national border as a barrier in education at all levels, and in all subjects. To cite but one example; the perspective of global education provokes this line of questioning: What sense does it make to teach "Problems of Democracy" based only on U.S. or British-U.S. experience when the government of the United States is directly involved in efforts to establish democracy in other cultural contexts--in El Salvador, Lebanon and numerous other places around the world?

A second difference between global education and past approaches to "international education" is the fact that global education tends to be viewed as a necessity for everybody. Although not usually asserted as explicit practice, "international education" in the past was actually available only to a small elite.

The differences between these two distinctive features of global education and the mainstream of past practice in international education require further examination. The first gives serious attention to the fact that all human beings are involved in a diversity of world systems and institutions, as consumers, workers, investors, members of religious organizations, ethnic communities, consumers of culture, etc. In essence this recognizes that we live in a multi-boundary world. It is not simply a world of states ("nations"), as oversimplified by the familiar wall map. In reality those neat state boundaries on the map are crisscrossed by a great diversity of human activities. Also, relationships are not just conducted between the stars (capitals) on the map where state governments are located. Rather, all human settlements are linked to the entire world--for example, through migration, trade, acid rain, rock music, etc.

The assertion that there are borders other than state borders, and actors other than state governments, is certainly not to deny the existence or importance of states, nor to assert that the world would be better off without states. Rather, this perspective of global education simply asserts that there are a diversity of actors in worldwide systems, and that these actors merit examination by those desiring to know how the world works and how to deal with pressing world problems.

The second distinctive feature follows from the first. If there are a great diversity of world actors such that everyone is directly involved, then global education is a necessity for everybody. No longer can teaching and research focus primarily on the activities of a few officials in national capitals. No longer can professional preparation for world affairs be limited to those in political science and economics who desire to occupy posts in the "foreign policy establishment." Doctors, dentists, nurses, lawyers, teachers, journalists, bankers, businesspersons, agronomists, etc. are all involved in world affairs, both as professionals and as private persons. It naturally follows that plumbers, electricians, carpenters, workers in factories, offices, stores, restaurants, etc. are also similarly involved. All have need to know in what ways they are involved, how they are affected and how they affect people in other countries.

Global Education: A Challenge to All Educators

The essential message of the global education movement, then, is not a specific view of world affairs but a challenge to everyone that states: you are deeply involved in the world, what are you doing about it and how competent are you? One example of the impact of this transformation in thinking about world affairs is revealed in the recent spread of anti-

nuclear movements to a number of professions not earlier mobilized on this issue: physicians, lawyers, teachers, farmers, etc. And, very significantly, these movements have spread from a small group of elites in major cities to grassroots movements that have successfully enacted anti-freeze resolutions, and related resolutions, in hundreds of towns, counties, cities and states.

It may not be necessary to state explicitly a corollary of this challenge for educators: Your students are involved in the world, what are you doing about it, and how competent are they? These questions include, but go far beyond, the international knowledge questions so popular in surveys of public knowledge of world affairs -- names of places and people and facts about the distribution of a variety of resources on the earth. Are our students able to deal with their diversity of involvements in world systems, as consumers, workers, parents, tourists, and as people involved in a diversity of global issues such as energy, terrorism, population, arms races and human rights? Of course, the question is not only whether they know what state leaders, and other national leaders, are doing about these issues. It also involves thinking through for themselves about the stake they have in these issues and acquiring the ability to pursue these stakes through a variety of both governmental and non-governmental avenues.

It is obvious that this enterprise involves all subjects, disciplines, schools, colleges and levels of education. All must be involved in the task, not only as transmitters of knowledge but also in the creation of knowledge. For example, while professors in schools of education should be cognizant of what political scientists and economists are writing about global issues, they must also contribute to this knowledge. Significant would be knowledge about education as a worldwide movement, both in the

present and in the past. How did it come to pass that there is so much in common in education worldwide? Why is educational opportunity so inequitably distributed worldwide? Is this only a problem for states? What regional and worldwide educational associations exist for dealing with this problem? As reflected in the press, why were educators so silent when President Reagan announced the intent of the U.S. government to withdraw from UNESCO?

Also significant for professionals in education are questions about the assumed limits of "ordinary people" to learn about and deal effectively with the realities of "global interdependence." Some would say that people must at the same time aspire to be good citizens of their neighborhood, community, state (province), country, region and world. This requires knowledge of and participation in a diversity of organizations, from the very local to worldwide. To what degree is it reasonable to expect people to be able to do this, or to expect that they cannot? What kinds of education can enable us to test the boundaries of human capacities in this respect? From the educational perspective, what kinds of institutions (economic, political, social and educational) either facilitate or thwart the development of these capacities?

THE ROLE OF WORLD HISTORY

The global education movement has been spurred largely by concern about growing "interdependence" in the contemporary world. This has sometimes led to the assumption, often implicit, that this "interdependence" is something new. This has produced useful debate in the movement about what is new about "interdependence." This in turn has stimulated a

growing interest in world history. Those searching for the roots of "interdependence" in "world history" have sometimes been disappointed because the label has been used for a variety of approaches that fall short of true world history. So-called "world histories" sometimes are primarily histories of Western civilization, or of the spread of Western influence to the world. Sometimes these "world histories" are actually histories of separate regions, with little attention to relations between regions. Often these histories are actually histories of the development of the most powerful states, with bias toward those states most powerful in the contemporary world. Furthermore, most world history tends to highlight the exploits of a few heroic figures rather than the growing involvement of "ordinary people" in worldwide commerce and communication. These kinds of limitations make it difficult for those concerned about present worldwide relationships in a diversity of human activities, occupations, and professions to learn about their historical roots and to compare the present with the past.

Nevertheless, there are a number of historians who are overcoming these constraints and producing world history of increasing value to global education. McNeill (1979) offers historical perspective on links between the major civilizations of the world by employing the concept ecumene. He dates the first "closure of ecumene" as around 200 A.D. By this he means more or less continuous contact and exchange among civilizations that stretched from Spain and North Africa (in the Roman Empire) to the China Sea (the Han Empire). McNeill's provocative work leads up to the "global ecumene" created by 15th and 16th century European explorers and eventual transformations in this ecumene brought on by air travel and satellite communication.

The exploits of the great European explorers of the fifteenth and sixteenth century offer a significant watershed for most U.S. students of world history. Recent additions to world history are placing these "discoveries" in a new light. Says the French historian Fernand Braudel, "man had already explored and exploited the whole world for centuries or millenia before the triumph of Europe . . . Even the inventory of vegetable wealth had been drawn up so precisely since the beginning of written history, that not one single nutritious plant of general usefulness has been added to the list of those previously known . . . " (Braudel, 1967, 30-31). Another historian, Kenneth Neill Cameron, believes "there was certainly influence from Asia on developing civilized society in America," basing his judgment on concrete similarities between Asian and American cultures. "If such direct contact seems hard to believe, we have to remember that a thousand years before Columbus, ships were crossing from Ceylon to Java with 200 passengers, that by the time of Augustus, ships of 75 tons (the Nina was 60 tons) were crossing the Indian Ocean, that the Chinese had ships of 500 to 800 tons by 700 A.D. . . ." (Cameron, 1973, 386-387).

World historians are now offering indispensable perspective on present relations between the United States (and Europe) and the Third World. Very helpful is Leften Stravianos' Global Rift: The Third World Comes of Age (1981). This broad historic panorama includes pre-explorer conditions in the Third World, the dramatic changes that occurred in the Third World after intervention by European powers, the beginnings of Third World resistance, and present manifestations of this resistance, such as proposals for a New International Economic Order and a New International Information Order.

Diplomatic history has long been a key component in international education. This history has been significantly shaped by what Morse calls "The Heroic Framework." The origins of this framework, says Morse, are to be found in the emergence of the present state system "in a period of political heroism that idealized the capacities of 'master builders' of the new political order. Even as the significance of political leadership diminished with the consolidation of nation-states, a heroic cast remained one of the characteristics of the ideal conduct of diplomacy . . . The result was the personification of the nation-state that has confused more than it has informed diplomatic rhetoric." (Morse, 1972, 28, 45). It is the enduring influence of this Heroic Framework that makes it difficult to convince people that the foreign policies of their everyday lives are important and present an educational challenge.

FIVE BASIC THEMES IN WORLDWIDE RELATIONS AND INSTITUTIONS

Having defined global education, justified its existence and placed it in an historical context, we turn to the substance of the contemporary international system. Our focus is on five themes or dimensions of relations among peoples. These themes -- values, transactions, actors, procedures and mechanisms, and three global issues (population, food energy) -- offer a different perspective on growing linkages among states and societies. These are, however, only part of a larger array of relevant themes. They are presented here to give the reader a sense of the new array of perspectives that analysts are employing to bring understanding to the international arena.

Values

Values are being projected onto world issues and relations in a diversity of arenas, through a great variety of means and by a great array of actors. Thousands of organizations, many international in scope, are actively pursuing a diversity of economic, political, social and cultural rights. Hundreds of nations deprived of state status (Basques, Bretons, Kurds, Palestinians, Siks, Tamils, etc.) seek this status as a means, at least in part, to preserve the values of their distinctive culture. There seems to be a resurgence of religious identity in the Moslem world -- from Western Africa to Mecca, on across Southern Asia, including parts of the Soviet Union and China, to Indonesia. There is a resurgence of Christianity throughout Eastern Europe.

Simultaneous with these efforts to assert, and reassert, the distinctive values of specific religions, nations and ethnic groups, there are growing efforts to declare, codify and implement common standards for life on the planet. Knowledge of both more local and global efforts are indispensable to thoughtful participation in the life of humanity. Indeed, this activity can be viewed as a worldwide effort to state explicitly what it means to be human. Whereas there are often discrepancies between the local and the global, it is also true that there is much in common. The dialog between the two perspectives is an essential part of the process. In an age of "interdependence" global standards for life that transcend localities seems vitally necessary. Yet, these standards will not be acceptable to most of the people of the world if they run roughshod over local values and serve only the needs of a cosmopolitan few.

The Twentieth Century will be recognized as that period in history when representatives from all parts of the world, from a diversity of

religious, philosophical and ideological persuasions, first attempted to draft standards for human relations intended to have universal validity. Before this time specific groups and traditions enunciated principles for human relations that were intended to be universally valid, such as those found in Judaism, Christianity, Islam, Socialism, Communism, Syndicalism, etc. The difference that the Twentieth Century has brought is an effort, largely under UN auspices, of people from a diversity of traditions to find common ground by together defining values for humankind. Building on the UN Charter, which expressly mentions human rights seven times, the Universal Declaration of Human Rights (December 10, 1948) asserts that "a common understanding of these rights and freedoms is of the greatest importance." The Declaration has had an impact on the constitutions of many countries, particularly those of the newly emerging nations. It has also inspired numerous international conventions now in force, such as elimination of racial discrimination and slavery, abolition of forced labor, etc. But the most sweeping efforts to implement the Declaration have been the International Covenants on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights, both adopted by the General Assembly on December 16, 1966 and now ratified by over fifty countries.

These rights will also be further defined and implemented in the great global debates that are a hallmark of our age -- debates characterized by special UN conferences on topics such as human environment, population, food women, human settlements, water, desertification, world development, disarmament, and numerous Law of the Sea conferences that led to the Law of the Sea Treaty (1983). These debates reflect the fact that new technologies for transportation, communication, production, distribution and violence have spilled across the entire globe -- creating a vast array of

linkages among the countries, societies, cities and even villages of the world. These linkages have threatened values and have thereby spawned global issues with respect to environment, energy, food, population, arms, human rights, economic interdependence/dependence, development, etc. Debate on these issues can be viewed as a value clarification process which is defining standards for life on the planet.

Focus on the daily conflicts around global issues tends to obscure very significant progress in defining values in a global context and progress in illuminating relations among them. Progress is most evident in the evolving pursuit of eight values in global debates in the Twentieth Century: international peace, national self-determination, national development, international economic equity, national autonomy and self-reliance, ecological balance, basic human needs, and participation.

Transactions

Another important characteristic of the contemporary world society is the growing transactions between societies. An intricate network (or series of networks) of formal and informal political, military, economic and social connections now links societies, manifested through a multiplicity of transactions by a variety of actors. Transactions include the movement across national boundaries of civilian and military goods, people, services, finances, information and culture. Once disparate national and regional economic systems have given way to the emergence of the initial stages of a single global economy. An increasing number of kinds of human activity have become global in scope. Entertainment, tourism, sports, medicine, science and education are all arenas where the movement of

people, in fulfillment of individual and organizational goals, increasingly cross national boundaries.

A single worldwide political interstate system has emerged, extending the European centered state system of a century ago. And political transactions across national boundaries, once carried out only by officially designated representatives of central governments, now include the participation of a host of other kinds of political actors. Thus local and regional governments, transnational interest groups, multinational corporations, and even terrorist groups engage in political activities across state boundaries. The presence of global transactions is by no means a recent phenomenon. But the magnitude and the scope of such activity are products of the post-world war II era. Directional patterns of these transactions have changed as well. Not only have transactions among Western industrialized countries and Japan, and between them and Third World societies, continued to flourish, but transactions between Third World countries have grown significantly. This has included collective efforts for a New International Economic Order.

Growth in bilateral and multilateral relationships among states and in nongovernmental transactions between societies has also been a post World War II phenomenon. As a consequence both of the acceleration of the pace and the resultant magnitude of inter-state transactions, the international community has had to rethink its institutional arrangements and modes of ordering such behavior. The dominance of "realism," a concept explaining a previous era when military security, achieved principally through force and shifting alliances or traditional colonialism, has given way to a growing array of approaches, most of which are captured in one way or another by the term "interdependence." In more precise usage interdependence means

symmetry, if not in one activity for a pair of countries, across a number of activities. In general usage it simply means connected, even by a kind of asymmetry. In this usage the asymmetry created by the division of labor between industrialized and raw materials producing countries makes the latter dependent. This is reflected in the flow of capital and manufactured products from developed societies to developing countries. Raw materials -- energy, minerals, "exotic" foodstuffs -- flow in the other direction. Military support and equipment move from the superpowers to the lesser powers while advantageous locations for the placement of bases are offered by the latter group of nations to the former in return.

As the twenty-first century approaches, it would be difficult to predict what patterns of global transactions will be like in the next century. But it does seem certain that these transactions flows will continue to increase in both scope and magnitude. Fortunately, as the world becomes more complicated, ways for perceiving and understanding the world are fortunately undergoing dynamic change. Scholars are designing analytic tools for perceiving and understanding world relationships which are approaching the diversity of perspectives employed in the study of domestic (intra-state) relations. Changes in the world, in the way in which its actors engage in behavior outside their own environments, and in the manner in which scholars examine both, present obvious challenges for educators in all fields.

Actors

The possibilities for participation in world affairs have escalated astronomically. Opportunities for people in the U.S. are particularly abundant because people in wealthy countries generally have greater access

to the resources required for participation. Also, unlike many countries, the United States government places relatively few constraints on individual participation in international activities.

There are, nevertheless, great limitations on participation by people in the United States. We have already described the constraint imposed by tendencies to believe that world affairs are primarily the responsibility of government. There is an additional factor. Much organized international activity, both governmental and nongovernmental, is very new. There is a great lag in knowledge about this activity, in media coverage and understanding, and in formal education about it. As a result the public at large knows very little about even the most prominent international governmental organizations (IGOs), such as the some twenty semi-autonomous organizations of the UN system, including UNESCO, the World Health Organization, the World Meteorological Organization and the International Telecommunications Union.

International nongovernmental organizations (INGOs) also provide a phenomenal array of opportunities for non-governmental involvement in world affairs. Indeed, to some degree INGOs are beginning to play the same kind of role in world politics that pressure groups play in domestic politics. This is particularly true of INGOs represented at UN headquarters in New York and Geneva, and at the headquarters of other organizations in the UN system. These groups have been intensely active on issues such as disarmament, food, development, women, and law of the sea. Nevertheless, the number of people participating directly in the global politics of INGOs is very small.

A third conventional category for organizations that transcend national boundaries are Transnational (or Multinational) Corporations (TNCs). By

this time most people are cognizant of transnationals such as ESSO, Citibank, General Motors, Nestle and ITT. It is becoming common knowledge that TNCs such as these are more powerful than most of the members of the United Nations. There seems to be growing knowledge that these powerful corporations are making international policies that affect the daily lives of people.

INGOs and TNCs offer special opportunities for global education. One of the problems with traditional "international education" is that people and events in the curricula have seemed so distant from the students. Not so with TNCs. Many cities throughout the country are headquarters of TNCs. Many people walk by the headquarters of a powerful worldwide corporation everyday, unaware that communications continually flow from that building to all continents, that executives from those offices constantly girdle the globe and that decisions are continually made there that affect the livelihoods of people in many countries. Furthermore, there are few small towns that do not have some branch of a TNCs. The point is that these offer opportunities for making global education vivid and concrete. They also demonstrate why it is necessary.

There is increasing involvement of sub-national governments in international activities. Most of the fifty U.S. states have an office of international trade, some with one or more permanent offices abroad. U.S. governors are frequent visitors to Africa, Asia, Europe and Latin America. Some have signed trade and cultural exchange agreements with provinces of other countries. They stimulate foreign sales of local products through advertising, trade missions composed of local business representatives, and educate local business people on effective trade practices. They also encourage foreign investors to invest in their states.

And finally, cities and towns are becoming relevant actors as they discover their growing links to the world and the common fate they share--both economically and as potential nuclear weapons targets--with cities and towns in other countries. This is reflected in local referenda and city council votes on a nuclear freeze, apartheid and U.S. involvement in the Vietnam war. Many cities and towns have "Sister City" relationships with cities and towns in other countries. These relationships have blossomed, making these communities international actors in the fullest sense of the word.

Procedures and Mechanisms

Our third theme relates to procedures and mechanisms which help global systems to function or may inhibit efforts to cope with pressing problems. Specifically, we are interested in (1) procedures for routinized contact between international actors; and (2) modes of influence, including negotiation and, failing to find success at the bargaining table, styles of violent behavior.

The traditional mode for contact between states was bilateral diplomacy, what Nicolson (1964) calls "the management of international relations by negotiation ... by ambassadors and envoys." The latter represented their government and acted as a two-way conveyer of information. Most of the arrangements were bilateral in nature, that is between two state governments. As the number of issues between the two states increased and as other states became involved, more specialized meetings (international conferences) were required, evolving into a number of international governmental organizations (IGOs). Headquarters of these organizations comprise a system of inter-state contact parallel to the traditional diplomatic

system, a second arena where representatives of many national governments meet. They have become, in effect, permanent international conferences. This was due in part to the need for multilateral discussions, particularly as more states entered the international system, desiring to play a role but unable to bear the cost of a multiplicity of bilateral arrangements. This multinational dimension is best represented, of course, by the family of United Nations organizations or UN system.

As the new global agenda of the post-World War II era emerged, even the large array of international governmental organizations was deemed inadequate. Spawned by IGOs, a new mode, the global issue conference, emerged in the early 1970s to dramatize and mobilize around clearly identifiable issue areas. These new problems were deemed so complex so as to overlap the agendas or interests of a number of organizations, defying the ability of single institutions to deal effectively with the issue. Since 1972, environment, population, food, water, the law of the sea, and so forth have been addressed through global issue conferences. Emerging from such conferences have been comprehensive plans or agendas for effectively addressing these issues. The Population Plan of Action and the United Nations Environmental Program represent but two such examples. Administering, supervising, monitoring, assessing, and educating constitute the types of activities occupying these networks or regimes. They, in turn, have set in motion instant communication systems resulting in information flows throughout the globe.

At the same time we cannot ignore the modern version of traditional diplomacy. States still engage in bilateral negotiating and in bargaining over differences in order to deter certain behavior by other states or to compel them to do certain things. But formal or informal negotiation does

not occur in a vacuum. Rather, a variety of kinds of "carrots and sticks" are employed -- political, economic, military, culture -- in order to achieve desired consequences. All modes of influence are employed, although the degree of emphasis depends on what a state has to offer. Military protection (the collective benefit of the umbrella of deterrence) and favorable economic treatment represent two important examples. But there are more subtle ways of exerting influence. For example, over time the diffusion of political, social and cultural norms create a similar climate of values which, in turn, enhances the likelihood that attempted influence will be successful.

Ultimate failure to influence through the above methods leads to violence although its nature has changed dramatically. Traditional warfare has been minimized in favor of alternative (but often equally less cooperative) methods of waging conflicts. The Korean conflict of the early 1950s ushered in a new approach to military hostilities. For one of the rare times in history (no use of gas in World War II is another example) both sides in physical combat chose not to use all of its military capability at its disposal and readily available. Although few observers noted then, warfare had been transformed, at least among the powerful nations, from the kind of total commitment of personnel and resources which occurred during World War II. Limited war takes many forms but one common feature is the exercise of restraint in terms of the political objectives, the means employed, the targets sought, and the geographic area desired. Moreover, major attacks against the enemy's civilian population and attempts to eliminate completely its armed forces are avoided. Terrorism and covert intelligence activities are other mechanisms often employed. Even threat of nuclear war is used as a deterrent and violence then may be avoided

entirely.

War, however, has not been completely avoided in the post-World War II era. One hundred five major wars (over 1,000 deaths per year) have been waged in 66 countries and territories (Sivard 1983). Over sixteen million have died, including a substantial number of civilians. Armed conflict is likely to remain with us as the human race seems propelled by a military growth imperative (although some argue that the latter will deter rather than encourage war). The every increasing expansion of the quality and quantity of military spending and activity, and the increasing destructive capability of the resultant weaponry suggest to many that alternatives to violent behavior need to be found.

Thus, we find that those long standing practices of diplomatic behavior between states still exist, although in a dramatically altered context because of increased interaction between states, the growing complexity of issues, and increase in the available multilateral arenas. Existing side-by-side with modern diplomacy are the systems of international governmental organizations, now over 100 years old but primarily flourishing in this century, and international global issue conferences with their subsequent formal agendas and regime networks. Also existing simultaneously is the inclination to bypass these mechanisms in favor of violence, even war.

Issues Areas

Significant changes in both the long-term and the short-term have combined to create problems (or to redefine existing ones) which are global in scope, and which occupy the minds of both the world's elite and a wide range of its citizens. Added to long-standing pursuit by states of security against perceived aggressive ambitions of other states is concern that a

set of global issues pose a major threat to all humankind. In short, while states still pursue security through military power, they and other actors increasingly seek security through attention to a new global agenda of issues common to all humanity.

What is the character of these new global issues? First, they transcend state boundaries. The effects of the problems go far beyond the borders of a single nation. Environmental pollution knows no national boundary. Global food and energy markets, and subsequently global food and energy problems, have emerged in recent decades as the economic principle of comparative advantage (one country produces what it can produce most efficiently and purchases from other countries those goods which can be made more efficiently elsewhere) takes hold on a global scale. Population problems no longer are confined to individual states as a variety of spillover effects are observed. The boats arrive in Key West from places with overflowing populations and limited opportunities. No longer, moreover, can a single state or even a small group of countries solve these issues. The capacity for autonomous decision-making has been replaced by the need for cooperation among the vast majority of states, as well as among other kinds of global actors.

A second characteristic of these global issues relates to the degree of concern or urgency expressed by actors who are involved in the issue. Some actors are responsible for the problems, still others are part of the solution, while most cannot escape the consequences of these global problems. Each of these actors brings to the issue a set of values concerning both the desired outcome and means to be employed to achieve these goals. These global problems exist precisely because participating actors disagree over the nature of the problem, the nature of solution, and/or the appro-

priate policies for securing a more desirable future. Disagreements concerning these three aspects of the issue are at the heart of why these issues are considered important.

This suggests that these issues can only be resolved through policy action -- either clear explicit policies by designated officials (only two children per couple allowed in a particular country) or informal policy choices by individuals (such as the decision by a couple to have a child). Policy making and implementation represent the manner in which these issues move toward either solution or further exacerbation. But global policy making is obviously much more complex than policy making for a single country.

A fourth characteristic of these issues is that, given the differing value orientations of key actors and the lack of a single higher authority to implement policy, they are likely to persist under some format well into the future. They simply will not be resolved next year or the year after. Finally, these issues are linked to one another. Factors affecting one issue also have an impact on other issues. Increases in population mean that more food must be grown, but to grow more food requires additional energy consumption which may have adverse affects on the environment.

SUMMARY

In this paper we have argued that human beings cannot have a fulfilling life on this planet without global education. For us, the removal of the national border as a barrier to understanding is essential not only for decision-makers or even for a specially chosen elite, but for everybody. To paraphrase a quote designed for the concept of war, "world affairs and their resultant consequences are too important to be left to the official

managers." From this it follows that all educators, whatever their field, have a role to play in global education.

We have tried to highlight recent trends and changes on the globe. This task has been more difficult as there is an endless array of themes from which to choose, and we were obviously limited. But it has appeared to us that an adequate initial understanding of the global relationships could be obtained by focusing on the five chosen themes. Each has offered a window of opportunity for grasping a piece of the essential nature of the globe. Together they represent a coherent foundation for global understanding that can lead to thoughtful participation.

While we have underlined the difficulty involved in understanding a rapidly changing world, it is important to point out that there are compensations for educators. The growing number of global activities and institutions is enriching the material available for global education in all fields of knowledge. To find material it is only necessary for teachers to thoughtfully observe their own town or city, while walking the streets, talking to people and visiting local institutions. These local links to the world can make global education concrete and relevant to students of any age. Importantly these local manifestations of the global condition are not only tools for learning but stepping stones for meaningful participation. In our view, these participatory opportunities are indispensable if education is to lead to lifelong learning.

Colleges and departments of education have a responsibility to ensure that undergraduate majors avail themselves of opportunities -- both in formal classroom instruction and via other activities outside the classroom -- to learn about the world in which we live. This requires that education faculty inform themselves about such opportunities and establish a system-

atic information network so that students might also become so informed of such opportunities.

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